

The Thirties

involve an expansion of credit to keep pace with expanding productive capacity. To understand exactly how this may be done requires a knowledge of economics beyond the capacity of most, but the advantages of doing it are easily comprehended. If wealth constantly increases, everyone must get richer and richer, which is precisely what everyone wants. The poor may be made less poor without the well-to-do having to disgorge, and revolution become unnecessary because all have more to lose than their chains.

If the Holy Writ of this faith is somewhat forbidding, it also has its revivalistic side. Mr. John Hargrave, described as 'The Voice of the People', has been in the habit of delivering a monthly lecture in London under the general title 'Social Credit is Coming'; the late A. R. Orage, Mr. Ezra Pound and other well-known writers and poets, have devoted themselves to expounding and propagating Major Douglas's scheme; a weekly, *New Britain* had a meteoric career in the same service, though its later numbers departed a good deal from orthodoxy; and small processions of persons in green uniforms, and wearing sashes inscribed 'Social Credit', have occasionally made their appearance at Downing Street and other public places. It remained for the Province of Alberta, under the leadership of Mr. Aberhart, an eloquent preacher and formerly head of the Prophetic Bible Institute, to attempt a practical application of Social Credit, though not with much success. In office, Mr. Aberhart pleased his flock at the Prophetic Bible Institute more than he did Major Douglas. As so often happens, relations

between the
prophet and the disciple soon became strained.
Ideas which had
inspired enthusiasm and hope, when tendered in
the form of
advice were unacceptable; zeal which had been
gratifying, when
expressed in administrative acts became
misguided.

The logical end, perhaps the *reductio ad
absurdum*, of romantic
materialism is some form of Utopia. If heaven is
transferred
from Eternity to Time, from beyond the skies to
earth, then it
must come to pass; and if it refuses to come to
pass, then what
has come to pass must be called heaven, and woe
unto those who
question its celestial pretensions.